

THE WISE STUDENT AND CHRISTIAN PREACHER

A
S E R M O N,

Preached at BROAD-MEAD, *August 28, 1780,*

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INTRODUCTION.

I Do not address myself this day to my honoured Fathers and Brethren in the Ministry here present; I have need to be taught of them, and will freely at all times sit at their feet for instruction. I do not immediately address myself to the congregation before me; my highest ambition is to be useful to you my dear young Friends who are Students in this little seminary of Religion and Learning. I have known what it is to be in your situation or rather below you: and if I can drop a few hints for your use, it will finally terminate in the satisfaction and honour of the elder Ministers now present, and likewise in the edification of the Christian people of this and many other Churches of Christ.

The words I would recommend to your serious attention you will find in 1 Timothy iv. 15. **GIVE THYSELF WHOLLY TO THEM.**

INTRODUCTION

The purpose of this study is to investigate the effects of various factors on the growth and development of the human body. The study is based on a series of experiments conducted over a period of several years. The results of the study are presented in the following chapters.

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The first chapter discusses the general principles of human growth and development. The second chapter describes the methods used in the study. The third chapter presents the results of the study. The fourth chapter discusses the implications of the study. The fifth chapter concludes the study.

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S E R M O N, &c.

1 Timothy iv. 15.

GIVE THYSELF WHOLLY TO THEM.

THE things in my text, if taken in a limited sense, refer to all the wise instructions the apostle had given to his son Timothy, in the preceding part of the epistle; but considered in a more extensive view, we may take in the whole of divine revelation, and the whole work of the christian ministry.

In treating on this passage of scripture, give thyself wholly to them, or as the original expresses it, BE IN THEM. I propose to shew

I. What is requisite to our being in the things of God, which are here referred to.

II. The Hindrances and opposites to being in them.

III. What is included in being in them.

IV. The glorious advantages and pleasures of such a state of mind.

I. What is requisite to our being in the things of God which are here referred to. And above all

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things in the world regeneration, or a divine change in all the powers and affections of the soul, is essentially necessary; and without which, it is impossible to be in the great things of GOD.

REGENERATION is the infusion of divine life into the soul: without it we are spiritually dead, and a dead man, will never give himself wholly to the things of GOD. Life is a state of active existence; animal life is the motion of the blood: rational life is the operation of the understanding, and a capacity of receiving ideas of truth: spiritual life is divinely active existence arising from the agency of the spirit of GOD on the soul; it is the motion of GOD in the creature, as conversion is the motion of the creature to GOD: this life is the union of the soul with GOD, hence arises an activity in the understanding to discern the beauty of GOD, an activity in the will to chuse GOD as the purest good, an activity in the conscience to fear GOD, an activity in the memory to recollect GOD, an activity in the passions to admire and love GOD, and delight in his Perfections; and this divine activity is unbounded in its hatred of sin and love to holiness. How is it possible for any man who is totally destitute of this divine life, to relish the glorious discoveries of divine revelation?

Regeneration is an impression of the image of GOD on the soul: and how can a man be pleased with the display of the moral perfections of GOD in the scriptures, who hath no correspondent impressions of the wisdom and goodness, the holiness and justice of the divine nature on his own heart?

Regeneration is the inscription of the divine law on the soul and conscience, it includes a spiritual perception
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of the vast extent of the law, a cordial approbation of the purity and beauty of the law, an ardent inclination to obey the law, and a sweet joy when we exercise that obedience in any degree: the soul always dislikes itself when it feels itself fall short in obedience; and it is pleased with itself when it can feel any measure of conformity to the holy will of GOD; I delight in the law of GOD after the inward man, Rom. vii.

Regeneration is a divine change in the conceptions, choice and affections of the soul: a man that is born again has new conceptions of GOD and of himself, he hath new views of sin and holiness, new conceptions of Christ and the blessed Spirit, new prospects of the world and time, of life and death, heaven and hell, he hath a new choice of GOD for his eternal portion, and a new bent and determination of his will for Christ and holiness; he has new affections towards good and evil in all their circumstances as present or absent; he loves all moral good, and hates all moral evil; he pursues the one and flies from the other with great eagerness and vivacity; he has new hopes and new fears, new joys and new sorrows, new anger at himself and sin, new gratitude to GOD for his great salvation.

Now, my dear brethren, is it possible for any man to give himself wholly to the things of GOD, and the work of the ministry, before this divine change is passed upon his heart? Can a blind man delight in colours? Can a deaf man take pleasure in the most charming music? Can a dead man relish the sweets of a feast, or delight in the sublime conversation of wise and worthy men? And how then can you expect a man under the power of a carnal mind, and full of enmity and pride against Christ, to de-
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light in the glorious discoveries of the gospel? Our divine Master has determined this by an immutable decree, ye must be born again, except a man be born again he cannot enter, nay, he cannot see the kingdom of God, John 3. They that are in the flesh cannot please God, Rom. 8. Without faith it is impossible to please God, Heb. 11. And without holiness no man shall to eternity see God, so as to be happy in him, Heb. xii. 14.

This blessed work of regeneration will always shew itself in persons called by GOD to the Christian ministry in these four ways,—Love to Christ—a sound taste for true divinity—a spirit of prayer—and tender compassion for immortal souls.

1. LOVE TO CHRIST.—Love to Christ consists in a vast esteem of his worth, and boundless admiration of his infinite perfections, attended with sincere benevolence to his person, and fervent gratitude for his blessings: Love implies a spiritual understanding, or a conception of clear and just ideas of him, a sense of interest in his heart, and a forcible inclination of the will to him considered as the supreme good; this will produce a lively emotion of the purest passions towards him as the supreme truth and beauty.

In Christ there is every possible excellence to feed the passion of love, and raise it to the utmost force and fire: GOD the Father determined in the constitution of the person of Christ to furnish out an object that should infinitely exceed the warmest love of men and angels; an object that should exhaust and distance all created powers and affections; an object that should exceed all others, and be absolutely unrivalled and unparalleled to eternity. In the PERSON of Christ you see the lowest humility and
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infinite glory, the sweetest meekness and infinite Majesty, the deepest reverence of GOD, and yet full equality with GOD in all divine perfections: you see in him patience under the worst of evils, and yet he was worthy of all possible good: an exceeding great spirit of the most humble obedience and supreme dominion over all—perfect resignation to the divine will, and absolute sovereignty over heaven, earth and hell: extreme poverty and reliance on GOD for a Crumb of Bread, joined with all-sufficiency for ten thousand worlds.

In the ACTIONS of Christ, you see the most dreadful humiliation and divine glory: love to GOD in the highest exertions, and at the same moment the utmost love to GOD's enemies.—He appeared most zealous for GOD's justice, and yet suffered most awfully from justice; he displayed the most illustrious holiness; and yet was treated as the most GUILTY man that ever lived in the world: he was dealt with as most unworthy, and yet was never more worthy than when he sweat blood in the garden and died on the cross: he suffered most extremely from those very persons to whom he shewed the greatest love; and when he was most of all in the Power of his enemies, he then gained the most glorious victory over his enemies.—See *President Edwards's sermon on the excellence of Christ*, new edit. 16mo, 1780.

This is the glorious person who is the supreme object of your love: and is he not worthy of your utmost esteem, your ardent desire, your strongest goodwill, and your most intense delight? This is the great GOD-MAN who ought to be the end of all your studies, the end and matter of all your sermons, and the end of your life

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and existence for time and eternity. Another fruit of regeneration will always be,

2. A sound TASTE for true DIVINITY. The only true divinity, is that which humbles the sinner, and brings him deep into the dust before GOD, *οὐδὲ τίς*, I am nothing says the greatest of all meer men, 2 Cor. xii. — *ὡς χυλίσκος*, less than the least, Ephes. iii. 8. — At the same time divine revelation exalts Christ above all creatures and worlds, it speaks strong consolation to every distressed sinner, and promotes holiness in the most effectual and glorious manner. And you may be as sure as you are of your own existence, that all sermons and writings of a theological kind, which have any tendency to puff up the soul with a vain pride, to degrade the Redeemer to a meer man, or any way eclipse his supreme divinity, to distress convinced sinners, to deprave the divine law, to lessen the evil of sin, and give us slight thoughts of the commission of the least iniquity: You may be sure, that these are not the truths of GOD, but the inventions and errors of men. Because GOD has purposed to stain the pride of all flesh, *Isaiah* xxiii. and has eternally decreed, that no flesh shall glory in his presence, 1 Cor. i. 30.

A sound taste in true divinity, includes a clear knowledge of the beauty and harmony of the doctrines of the gospel, with power to receive pleasure from every beautiful discovery of GOD in the holy scriptures: The bible is the STANDARD of religious TASTE: and it is of the utmost importance for a student or a preacher to form a good taste very early in life: This true taste is a fund of perpetual pleasures to ourselves, and it hath the happiest tendency to produce and cherish the same excellent quality amongst our people and the churches of Christ: I rejoice to see it prevail in any degree,

gree, and wish to see it flourish more than ever amongst all the worthy preachers of the gospel.

I trust, my dear young friends, that you will more than ever cultivate and cherish an exquisite sense of the beautiful and good objects in the bible, and that you will take pleasure in all the lovely gradations of beauty, revealed in the scriptures of GOD; and at the same time I wish you may have a lively and keen disgust at the deformity of vice, and the infinite ugliness of sin: O! Sirs, what a reviving, ravishing pleasure is it to see in our sacred bible new and great ideas, bursting from the conceptions and affections of GOD, expressed in every kind of style that can please and astonish the soul, and rouse the passions of the heart, to the most rational and manly devotion to GOD, and zeal for his glory in the world! Surely my friends, scripture eloquence excels all the eloquence of mortal men and immortal angels! And what a pleasure must it be to you in your studies to see fresh good appearing daily in the scriptures, to determine and fix your will for GOD, whilst new beauties open upon your ravished souls, to fire and fix your affections!

Another effect of regeneration will inevitably be,

3. A spirit of fervent prayer.—Prayer is the darting out of the whole soul to GOD in one grand pathetic desire. In right prayer our understanding will and affections approach to GOD, and enter into a lively converse with his divine perfections shining on us through Christ. In right prayer we are forced to feel our entire dependence on the Lord Jesus for acceptance with GOD, and we equally feel our dependence on the Holy Spirit for real assistance in all our approaches to GOD. Prayer improves our rational powers, harmonizes and sweetens our best affections,

calms the conscience and brightens the imagination. Prayer makes all the graces of the holy Spirit to flourish in the soul; it strengthens the personal and divine graces, and the christian and the social graces thrive and grow in the exercise of prayer. Prayer invigorates gracious habits, and excites gracious acts. Prayer sends us to our studies with serene joy and chearful hope of success in all things.

My dear young Students, nothing can be done without prayer; no vital religion in the soul can prosper without prayer, no studies in divinity can flourish without prayer. Not even the study and attainment of human sciences can be happily prosecuted without prayer. Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest frequency and fervour.

Depend upon it, my friends, there never was, there never will be, a useful and honourable Minister of the gospel without constant fervent prayer. The effectual inwrought prayer of a righteous student availeth much, Jam. v. 16.

Another fruit of regeneration will always be

4. A tender compassion for immortal souls.—That man who hath no deep and serious sense of the worth of his own soul, will never have any just conviction of the infinite worth of the souls of mankind, and consequently he has no right or fitness to be a student of divinity, or a minister of religion; he will be a trifling worthless creature, and cannot be otherwise than an infamous character in the church of GOD. Above all things my dear young friends study the worth of the soul and the dignity of Christ;

Christ; these ever ought to be the prime objects of your most fixed attention.

The **ORIGIN** of the soul shews its immortality; it came from **GOD**, he is the Father of Spirits, 'tis the breath of **GOD**, and who dares to say that the breath of **GOD** is mortal, or dying and perishing breath?

The **NATURE** of the soul evinces its immortality. 'Tis Spirit, an invisible and immaterial substance, endued with life and action; the great Creator of all souls declares there is Spirit in man, Job xxxii. 8. and that a spirit has not flesh and bones, i. e. it is not a material substance, Luke xxiv. 39. It is **GOD** that formeth the spirit of man within him, Zech xii. 1. And the spirituality and activity of the soul resemble **GOD** the Father of Spirits, Heb. 12.

The amazing **POWERS** of the soul evince its immortality. The **UNDERSTANDING** can conceive of the eternity * and infinite perfections of **GOD**; which no creature below man can do in the least degree: the soul has a capacity to take in ideas of all things in heaven, earth and hell, and can fly back to eternity before the creation; and roll down into eternity and all its amazing wonders when time shall be no more.

The soul has an infinite thirst after knowledge; and if a learned man could absolutely master all the sciences, he would sit down famished, and weep bitterly, and wish to have ten thousand more worlds of science yet to conquer.

Nothing

* See a masculine work on the Soul, lately published, in which all the materialists are unanswerably confuted. I shall never live to see a solid answer to it. It was written by the celebrated *Andrew Baxter*, and published by *Dr. Duncan*, 840. 1779.

Nothing but the boundless perfections of GOD can satisfy the immortal soul of man!

The WILL, in its *objects* and *actions*, equally with the understanding, shews the soul of man to be immortal. Its object is good, universal good, pure good, immortal good.—The actions of the will are boundless, and can never come to any rest but in GOD, the supreme eternal good. The amazing dominion of the soul over the body, resembles the vast dominion of GOD over the whole universe; and the actions of the will are then most vigorous and strong when the body is in a deep consumption, or in the very agonies of death; these objects and actions of the will proclaim man immortal.

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Man a partner with the Deity,

In that high attribute immortal life;

I gaze, and as I gaze my mounting soul

Catches strange fire, Eternity, at thee.

Dr. Young.

The grandeur of the PASSIONS evinces the immortality of the soul. Admiration points at a great and unlimited object, the boundless and wonderful GOD. Love has for its object an infinite and eternal beauty and good. The proper object of our hatred, is sin, an infinite evil, and our hatred is infinite. Our hopes and fears point to an eternity of good and evil; our joys wish to be eternal; and even the sorrows of a guilty sinner point out an hereafter, and intimate eternity to man.

In truth every thing in GOD and his works proclaim the immortality of the soul. The magnificent structure
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of the universe; the boundless space, the amazing magnitude of the heavenly bodies, their rapid motions, the succession of day and night, the revolutions of nature in the seasons of the year, the gradations of life from a worm to an angel, the astonishing works of genius, the prodigious labours of art and strength all round the globe, proclaim that immortals have been here.

The moral perfections of God, his promises of eternal life to believers, and his threatenings of eternal death to the wicked, all declare the immortality of the soul.

But in the death of Christ considered as a price, a sacrifice, a punishment, you have brighter views of the worth and immortality of the soul than can be exhibited in the light of heaven or the flames of hell. Here you see the eternal Son of God incarnate, rolled in dust and blood in the garden, surrounded with darkness and the curse of God on the cross, that we might rise into the highest heavens and dwell to eternity in the bosom of infinite love.

Let all these considerations, with a thousand more that pour in on our astonished minds, excite us to imitate the Lord Jesus and his blessed apostles, in the tenderest compassion for immortal souls. Well did the Redeemer assert, that the profit of the whole world would not compensate for the loss of one soul.—What can a man give in exchange for his soul? Matt. xvi. 26.

The eternal damnation and misery of one soul, is a matter of greater importance, and big with greater and more terrible events, than the temporal destruction and misery
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of all the inhabitants in the city of Bristol, for ten thousand ages.—Because there will come up a point, an instant in eternity, when that one soul will have suffered as much pain and misery as all the inhabitants of Bristol would suffer in ten thousand ages. Therefore the sufferings and misery of one soul to eternity, for that will still be before it, will be greater than the temporal sufferings of an whole city, or than the whole world would suffer in ten thousand ages.*

Let us awake then my dear young brethren to the care of our own souls, as the one thing needful;—and let us cherish the strongest and tenderest love and compassion to the souls of men.†

Let us study and pray, and labour for souls: Let all our pursuits of learning and knowledge terminate in the glory of Christ and the salvation of precious souls. Read Dr. Young's amazing thoughts on the immortality of the soul. Night VI. VII.—Mr. Flavel's treatise on the soul, 4to, and Dr. Gill, on the immortality of the soul.—Body of divinity, vol. 2.—Beverley on the soul, and the celebrated Andrew Baxter's treatise on the immortality of the soul, 8vo. lately published by Dr. Duncan.—This book triumphs over all opposition.

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* A most striking thought of Dr. Doddridge in a letter to Mr. Joseph Williams, preserved by Dr. Gibbons, gave occasion for the above view of the misery of a soul.

† It is a most awful truth which Dr. Gill has expressed in one of his printed sermons;—"An unregenerate ministry has been the bane of the established church, and will be the ruin of the Protestant dissenting interest."

We now proceed to consider,

II. The hindrances and opposites to our being in the things of GOD, and the work of the ministry. These are pride, sensuality, idleness, imprudence, an eagerness for vain disputation, scepticism and lukewarmness.

1. **PRIDE.** Pride is an high thought of self, a violent thirst for applause, attended with a scornful contempt of other men.

A young man that thinks more highly of himself than he ought to think, Rom. xii.—whilst he continues in that distempered state of mind, never will be a wise and successful student of divinity. Pride will make him think slightly and scornfully of his tutors. Pride will stop his ears against the wisest lectures in the world. Pride will shut his eyes to the most beautiful truths that ever were proposed by GOD or man. Pride will make him scorn to sit at our divine Master's feet to learn his will. Pride will dreadfully offend the spirit; and if he is affronted and grieved, all success in the study of divinity is at an end. All the men upon earth, and all the angels in heaven can never make a young man wise, if he despises the teachings of the spirit of GOD. The holy spirit has a most amazing dignity and delicacy in his whole manner of instructing souls, and HE expects we should treat HIM with infinite veneration, delight and gratitude. A novice is in great danger of pride, and of falling into the snare and condemnation of the devil. 1 Tim. iii. 6. In a word, Pride renders a man quite unlike the humble Jesus, and it is the first and blackest feature of the devil on the soul. There never was a great and good, and useful preacher; there never will be one in

the church of Christ, that indulges and cherishes the disgusting and detestable sin of pride !

2. SENSUALITY.

Under this word I include all intemperance and luxury in meats and drinks; all impurity; or every species of fleshly lusts which war against the soul. Intemperance in food, or infobriety in drinking are sad enemies to the clear, cool, and regular operations of reason, and most wretchedly spoil all attempts for the improvement of the mind in human learning and the liberal sciences; much more do these lusts unfit the soul for the contemplation of the sublime truths of the gospel. A young man who is a slave to his belly, is a poor low creature; he can never rise to any thing useful or honorable in life.

The highest heaven of his pursuit,
Is to live equal with the Brute.

Dr. WATTS.

IMPURITY or unchastity is the most dreadful enemy to our souls; all unchaste passions and appetites take away the heart and spirit of a man, they darken our understanding, debauch our reason, and pervert all great and generous pursuits. A young man in the fever of lust is no more fit to study the scriptures, and preach the gospel, than a man that is mad with a raging fever in his brain, or a lunatic in Bedlam.

When I consider how many students and preachers have fell by the sin of unchastity, I could wish to weep in tears of blood, and drown this bible with my tears. My dear young friends, let me exhort you to preserve the dignity of your bodies; preserve the utmost chastity

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of body, soul, and imagination; always remember that chastity in a student and a preacher, is absolutely as essential to our honor and usefulness, as chastity in a virgin. And 'tis impossible, I say, 'tis utterly impossible for any man ever to be a successful and worthy preacher, without being intirely, and for ever chaste. O! Sirs, remember that one unclean action may stab your honour and ruin your importance and usefulness for life.

Our great Master who knows our frame, knew what he said when he cautioned his own disciples: Take heed and beware lest your heart be overcharged with surfeiting and drunkenness, Luke xxi. 34. Flee youthful lusts, 1 Tim. ii. 22, abstain from fleshly lusts which war against the soul, 1 Pet. ii. 11, Ostervald against uncleanness, to which is annexed, an admirable discourse on the dignity of chastity, is a book of admirable use:—To which I would add Dr. Evans on Purity, and Mr. Henry's sermon against Uncleanness, with Dr. Watts's most pungent and alarming Poem against Lewdness in his miscellaneous Thoughts.—My great concern for your honour and happiness, is the reason why I am so earnest on this head of my discourse, and let me close with this remark, that the spirit of GOD loves a chaste soul, and he never will dwell in a lustful heart!

3. LAZINESS, or indolence of body and mind. Laziness consists in sauntering about, and doing nothing at all, or in doing things that have no respect or tendency to our main end in life; and 'tis hard to say which is worst, to do nothing, or to do nothing to good purpose—A lazy student will make a mean and worthless minister; and a worthless insipid preacher will be a contemptible wretch in the eyes of all-wise men: he will be despised

by the judicious part of his audience. Yea the most ignorant part of his people will despise him; and he will soon become a vagabond, and the burden and plague of the churches of Christ.

'Tis a matter of eternal importance for a student, or a young minister to know how to employ every part of his time in so discreet and advantageous a manner, as to preserve his health of body and cheerfulness of mind, and to make all his various studies subservient to his grand end, the glory of Christ, and the happiness of souls.

4. IMPRUDENCE, is another sad hindrance to our being in the things of GOD.

Prudence consists in proposing the very best end, and in using the best means to attain that end.

Imprudence is the reverse of this, it consists in proposing a wrong end, or in using unfit means to attain a right one; the height of folly or imprudence appears in neglecting both means and end: A man that uses wrong means to attain a right end is *half* a fool; but a man that uses bad means to attain a bad end, or neglects both right means, and a right end is a *finished* fool.

Prudence will guard us from those foolish actions which hurt our temper, our studies, our character and usefulness. I will just mention a few instances of imprudence which persons in your situation are very liable to fall into, unless the most resolute prudence guard you against them. Such are NIGHT STUDIES. Dr. Owen used to say he would give all the knowledge he had gained by sitting up at night studies for a good share of health in the last years of his life. Dr. Watts laments his error of the same kind in his sermon on prudence. Mr. Hervey ruined his constitution by night studies, and languished out his days under
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the greatest weakness. Mr. *Toplady* evidently destroyed his fine health, and brought on speedy death at thirty-eight years of age, by a most imprudent pursuit of knowledge, oftentimes for whole nights. One of your predecessors in this seminary, a man † of the first rate powers killed himself at the age of twenty-three by night studies. I once asked Dr. *Gill* by what means and methods he attained such vast degrees of learning? He replied, "I never took any extraordinary methods in my life, I always went to bed and rose as other people do." I wish you may all be so wise as to imitate his example.

I am ashamed to mention the folly of beginning COURTSIPS in the course of your studies: there is so much nonsense in it, it is so disgraceful to your character, and so injurious to your attention, that I hope no young man will be guilty of it.*

AN ILL CHOICE of BOOKS, and buying too many books is another instance of imprudence which you are very liable to. I believe this error is the most frequently committed. The only way to avoid it is RESOLUTION, and a firm guard over yourself, with a distrust of your own

† Mr. *Thomas Williams*, in the year 1747.

* A friend has sent me a note on this head, which I will here insert, and as it comes from a real well-wisher to the students, I hope it will meet with due regard.— "Would it not be proper to advise students not to enter into connections with the other sex till they had finished their studies, and had a probability of settling, (or rather were settled with a people,) and to observe the strictest honor and fidelity when engagements were begun; and to go about so important an affair with caution, fasting and prayer, seeking one who would positively help them in their religious course, &c. &c."

own judgment. This will excite you to seek the advice of your tutors, and to abide by that advice, which if you do you will save yourselves from a great deal of vain expence and repentance in future life.

I must pass by the imprudence of a silly curiosity of knowing the secrets of families, and a gossiping, tattling humor of telling all you know of those persons and families. I will only mention Mr. Brine's just remark,

"A silent tongue is a sign of a wise head."

The maxims of prudence in Dr. Cotton Mather's MANUDUCTIO, and in Solomon's PROVERBS, have been of unspeakable use to myself for more than thirty years past.

The last instance of imprudence I shall mention is the NEGLECT of reading the BIBLE as the very FIRST BOOK every morning. Prayer without this will not be well performed; and if we think that any other good book will do as well, we shall find ourselves mistaken, and smart for our folly all the day. GOD is a most jealous being: he loves his own book above ten thousand worlds: he sees whether we prefer his volume above all other books. He looks keenly on our temper and practice; and if we in our great wisdom think it more for our interest to read other books, he silently resents our conduct, and will as a kind Father chastise us for our folly, by withholding success from our studies, most commonly for the whole of that day.

5. An EAGERNESS for vain DISPUTATION on every occasion.

This itch for disputing flows from pride, or an high conceit

conceit of our own superiority over others in wit and parts: this temper makes a young man contemptible and odious, but it will never make him lovely to others or happy in himself.

I am a friend to honest free thinking, or the right use of our understanding in the enquiry after truth: but a violent love for disputing is not the way to attain truth; this is to be done by patient attention and a resolution to search for evidence, and submit to it as fast as it shall arise. Mr. *Locke*, on the conduct of the understanding, 12mo. Dr. *Watts's* improvement of the mind, and Mr. *Boswell's* method of study, are excellent books to direct a young man in his enquiries after truth.

Above all things my friends, never indulge for one moment a spirit of levity and frothiness in disputing about the tremendous truths of divine revelation: this is little better than an atheistical spirit, and has been followed with awful consequences: you had better die than indulge such an ungodly temper and practice.

6. SCEPTICISM and LUKEWARMNESS.

I put these two together, because the former always produces and cherishes the latter. Scepticism is a disordered state of the understanding by which a man is inclined to doubt of the most important and interesting truths. A doubt is a suspension of thought, and a propensity to withhold the assent of the mind to any truth; this very much arises from pride, darkness and enmity, and therefore should be considered and abhorred as the sickness or moral disease of the soul: the best remedy against it is fervent prayer, and an honest love of truth, with a firm resolution to pursue it to our death.

Lukewarmness

Lukewarmness is always the effect of scepticism; it is bad fruit growing from a very bad root. Lukewarmness is a sad indifference of heart to religion under a formal profession of it. This is the prevailing sin in the congregations of protestant dissenters in the present day. Let me exhort you to avoid it as the plague and poison of your souls, for it will be so far from doing you any good, that it will be sure to do you much hurt, and put your mind quite out of a proper disposition to pursue and attain the truth.

III. What is included in being in them.

It clearly implies the most happy agreement of our nature and affections, with the beautiful discoveries of divine revelation. Grace in the heart of a christian is a perception of the ideas of God in the gospel. Grace is a capacity to receive with a just regard the displays of the divine perfections in our redemption, this divine grace will issue in delight and fixed attention.

Delight is the result of a union of the will with the glorious objects revealed in the gospel of Christ. This delightful union of the will and taste with God the Redeemer, is justly stiled fruition, or the sweet enjoyment of God: and when the soul of a student of divinity feels Christ to be agreeable and pleasing to his views and taste, it always produces a lively mixture of love and joy; from this excellent state of mind will arise an incessant attention, or a steady fixation of thought on the bright and beautiful objects revealed in the gospel. A very great man * used to say, that all his discoveries were not so much owing to any superior

* Sir Isaac Newton, see his Life.

superior capacity above other men : but to a steady unbroken attention which waited till TRUTH rose up and appeared clear to his mind.

And shall not the infinitely nobler subjects of DIVINITY be as closely attended, as were those of PHILOSOPHY by that wonderful man ! Are not these great objects to entertain us eternally in heaven ; and shall we grow weary of them now ? If we nauseate them in our daily studies ; if we are now sick of CHRIST'S PERSON, SATISFACTION, RIGHTEOUSNESS and GRACE ; how can we relish heaven ? How can we be fit to enter into the presence of the Son of GOD, to contemplate him with vast esteem, admiration, and unbounded gratitude to eternity !

This theme is infinitely pleasing, but I must beware of prolixity : I will therefore close with an illustration of the subject by some scripture IMAGES or SIMILITUDES.

BE IN THEM as a labourer is in his work,—as an husbandman is in his field,—as a shepherd in the fold among his sheep,—as a builder in a house to see the structure regularly carried on,—as a steward in his master's estate,—as a merchant seeking goodly pearls and who delights in commerce,—as an officer in an army,—as a pilot in a ship attending the directions of his compass,—be in them as a physician is in an hospital to inspect the health of his patients, and use the best methods of cure ;—as an Ambassador is in a Court representing the person of his Prince, preserving his honour, and taking the best care of his interests.—Be in them as an angel is in heaven, to adore GOD and minister to the heirs of salvation.*

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IV. The

* The courage of a lion, the labour and patience of an ox, the elevation and penetration of an eagle, and the sagacity, prudence and bowels of a man, are represented as the glorious qualities of

IV. Let us consider the advantage and pleasure of being in the things of God.

This will appear as to your present studies—your work in the pulpit—your settlement with a people—your administration of divine ordinances—in your visits and conversation—on the bed of death, and your departure into an eternal world.

If your hearts are in the great things of God, the advantage and pleasure of such a state of mind will appear

1. In your present studies under your tutors.

You will have a grateful sense of the goodness of the providence of Christ in placing you here in a recess from worldly cares, and in a state of leisure to contemplate the noblest objects of religion and learning; you will have a warm esteem for your tutors, you will treat them with veneration and love; you will prize the advantages you enjoy; you will wisely mind your proper business which is assigned you; and you will endeavour to perform your exercises with punctuality, beauty and honour; you will be amiable in your whole behaviour in the family, and by your discreet conduct make every body love you. You will be ardently looking forward to your main work, and be daily making

gospel ministers; but the grandest image of a preacher is that of an angel standing in the sun, Rev. xix. 17. I saw an angel standing in the sun: this angel is doubtless a gospel minister standing to do his work, surrounded with the beams of the sun of righteousness, i. e. in the full blaze of his Master's glory. Can the imagination of men or angels conceive of an higher state of dignity for a mortal man!

some preparation for it. You will never forget the painter's motto, *Nulla Dies sine linea*. This is an excellent maxim for a student of divinity: you will be every day laying in a stock of the best ideas to furnish you for your great Master's work. Indeed, my dear friends, I can never enough inculcate this maxim: and I do most earnestly intreat you not to let one day slip through your hands without laying up some new ideas to fit you for the ministry of the gospel. Frequently say within yourselves, "I scorn the thought of being a poor raw ighorant boy in the pulpit. And I am resolved that I never will rashly, and in an unprepared state of mind ascend the chair of divinity, or throne of state; I tremble at the prospect of it, I shrink back with sacred dread, even while I wish to spring forwards when my great Master calls. I feel, I feel a generous ambition to excel for the edifying of the church, 1 Cor. xiv. 12. I feel a strong compassion for immortal souls, and wish to carry a large number to the foot of my Redeemer's throne to be for ever happy in the bosom of his love."

2. When you ascend the pulpit, as your joy and your throne.

If your whole heart and soul are in your work, you will say within yourself, "I am now to stand in Christ's stead, to intreat souls to be reconciled to God! 2 Cor. v. 20. Now! now! men, devils, angels, and the God of angels, have all their eyes upon me to behold the springs of my actions, and the end of my sermons; I am now in the presence of all hell and heaven! Now

De what

what are my aims? Do I love self or Christ best? Who is to be honoured at this hour, Christ or vile self? Is Christ or sordid self to wear the crown to-day?

A thousand ideas will crowd in on this occasion, but I must forbear and refer you to the sermon on the Able Minister, published by your President; and the other annual sermons which have been preached and printed, they ought never to be forgotten or laid out of sight. To these I would beg leave to add, the Rev. Mr. *Robert Hall's* sermon on rightly dividing the word of truth, and the Rev. Mr. *Caleb Evans's* sermon on the law established by the gospel. These are patterns of the manner of composing good sermons; as well as contain excellent directions how to proceed in our work.

All that I shall presume to do is only this. I beg you to form a clear IDEA of a BAD and a GOOD SERMON.

A sermon addressed wholly to the imagination, and not at all to our reason, is not a good sermon: A discourse addressed to our reason, and no one stroke to please the imagination, is not a good sermon. An intire rhapsody addressed to the passions, and not at all to the understanding, is not a good sermon. A dry address to the understanding and judgment, and nothing to strike and move the passions, is not a good sermon. A sermon that soothes the passions, and has nothing pointed to the conscience, is a bad sermon. A discourse without any scripture proof, well selected and explained, is not a good one: And a sermon consisting of a string of texts of scripture, dryly picked out of the concordance, is not a pleasing.

nor

nor an instructive useful sermon. A sermon made up of scraps of latin and greek, and dry Pagan sentences, is a bad sermon. A sermon that is all law and no gospel, is a bad sermon; and a discourse that is all gospel and no law, i. e. of no practical use and tendency, is not a good one.*

A GOOD SERMON

Strikes the imagination; instructs the understanding; informs the judgment, persuades the will, convinces the conscience, improves our reason, fixes truth and facts in the memory, animates and rouses the passions, and guides them to their proper uses in repentance and sublime devotion; arms the whole soul against sin, strengthens faith, and provokes to love and good works; comforts and animates the heart, against the devil, the world and death; and enriches the soul with scripture-knowledge, by scriptures wisely and beautifully explained. This is my idea of a good sermon.†

* Flavel, a pattern to all students, with more vivid animation.

† If I were to begin my life again as a preacher, I would make good Mr. John Flavel, my pattern, above all the preachers in the world; only I would wish to have more animation and fire, than that dear man possessed.—Flavel was very judicious and exceedingly experimental: His uses are most pungent, searching and practical; his ideas are clear, and his language well adapted to the bulk of an auditory; I bitterly repent, that I have not made more use of him in the course of my ministry; if I had imitated his searching experimental strain of preaching, my people would have had a thousand times more benefit, and Christ my Saviour would have been much more made known and glorified.

I revere the character of the great Owens, Charnocks, Howes and Edwards's, of the past and present age; but Flavel lies more on a level with the generality of christian preachers.

The

The advantage and pleasure of being in the things of God will appear,

3. In your settlement with a people.

If your very soul is in your work, you will not say I scorn a poor village, and a poor people. I wish to be a preacher to a polite auditory, and to have a sparkling congregation. No, fir, this is vain mad pride; and, if you are truly humble, you will not wish to chuse for yourself, but you will leave it entirely to the wisdom and will of the Lord Jesus, discovered in the agency of his providence, and the advice of his best friends. Nor will you lightly part from a people if there is any prospect of usefulness. A young minister frisking from one people to another in a rash manner, will always hurt his reputation and usefulness. Do not hastily leave your post, but *strive to make it good*, and never quit it but with honor; fully convinced that God our Saviour calls you to another post of greater usefulness.

Advantages and pleasures will farther attend your being in the things of God.

4. In the administration of all the divine ordinances.

You will consider baptism as a sublime act of worship to the sacred three persons in one God! including adoration of each divine person, invocation, self-consecration, subjection of soul, delight, gratitude and praise, with zeal for the glory of each person in the divine nature. Mr. Willon's Manual on baptism, sold at Bristol, and the six views of believers baptism, sold by Keith, London, will assist your meditations and discourses on this glorious act of divine worship.

The LORD's supper will be the most delightful ordinance of worship under heaven: Here all the doctrines,
duties,

duties, blessings and graces of christianity are united, and your soul will rebound with joy at the prospect of the approaching hour, in which you shall with your people consecrate yourselves afresh to Christ. Church meetings for meditation, prayer, praise, and the relation of vital experience, in a wise and prudent manner, will be objects of your greatest attention and delight.

5. In your visits and common conversation.

If your heart is in the things of GOD, you will steer between two foolish extremes: a haughty reserve and a low familiarity. A silly affectation of dignity, or a proud reserve is exceedingly disgusting and contemptible in the eyes of all persons of good sense and true wisdom; men of discernment can easily see the difference between real dignity, and the vain affectation of it; they will always esteem the true, and despise the counterfeit, as easily as we can discern the true nobleman in a sorry coat, from a fop or a fribble, aping nobility.

On the other hand, you will avoid all meanness, and grovelling in your visits and conversation with your people, or with mankind at large. You will scorn to degrade your divine master's character, by sinking your own into the dirt of a dunghill. You will behave with such a mixture of wisdom, dignity and love, as never to suffer one man in the world to despise you.

Dr. Watts's humble attempt has some admirable hints for our visits and conversation; and likewise Mr. Henry in his sermon, on friendly visits; you can never read them too often. A minister whilst he copies his master's example must be in the best sense a gentleman.

The

The advantage and pleasure of being in the things of God will also appear.

6. On the **END** of DEATH.

Death is a cessation of the motion of the blood; the respiration of the lungs, the sensation of the nerves, and the disunion of soul and body.

You must die! you must die! you may die before ever you have finished your course of studies; or at farthest before you have preached for one year. Therefore set death before your eyes as very near and present to your mind. You must leave this world for ever. Your inward qualities of mind must be laid open. Your true character will be declared. Your labours will soon be finished, your state fixed in heaven or hell, your bodies must be all turned into putrefaction and loathsomeness, and be crumbled into dust and ashes; you must shortly go with all your self-active and percipient powers into a new world, where you will have new sensations and passions, pleasing or painful to eternity.

Now, if your hearts are in the great things of divine revelation; you will feel strong victorious consolation in your soul, in the agonies of death. You will triumph over the king of terrors, and bid defiance to his dart. This will be your noble and manly language to your surrounding friends.

" I am dying! I am dying! * perhaps when my heart has beat about sixty strokes more, or my lungs have opened

* We have just received the awful news, that whilst this sermon was preaching, the Rev. Mr. Lewellin, pastor of the Baptist church, in Dublin, and formerly an exemplary student here, was

ed twenty times, I shall have done with men and things, books and studies, learning and sciences, sermons and conversation, temptations and vile appetites, polluted imaginations and impure passions: My character is going to be declared by Christ my Master, my Redeemer and Judge: He will fix my state for ever. Now! Now I shall be with all the great and good Preachers in heaven: I shall never go to the world of bad Preachers in the invisible state: I know that a damned preacher of the gospel is the most horrid character in hell. I adore God, I shall never live with those cursed men who were in this world the plague and scandal of the ministerial office; but I shall rise to eternal dignity amongst the grand assembly of good preachers in heaven! There I shall converse for ever with those best and dearest objects of my delightful attention below."

ADDRESS to the PASSIONS.

1. TO FEAR.

You are this moment in the hands of Christ: he sustains your being, and determines your existence from moment to moment; and the question is put sixty times every minute whether you shall live or die: be in time or eternity. A single volition of his will, determines your eternal existence for heaven or hell. He is always near you: He is now within you; he reads your heart every minute, he inspects all the motions of your thoughts and passions, and discerns the springs of your conduct to the very bot-

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tom

actually dying, though only in his 37th year. But blessed be God he finished his course with joy: To him to live was Christ, and to die was gain.

tom of your being : If he says live, you live ; or die, and you die ! Can you dare to indulge one sin under his bright and burning eye ? O ! Sirs, remember that one sin committed, one lust indulged ; even if it be not repeated may stab your honour and labours for life !—Can you, O ! can you dare to commit one sin, or indulge your souls in lukewarmness and indifference in the immediate presence of your Judge and your God !

2. To HOPE.

Hope is the desire and expectation of absent good ; and if you are true believers, and called by Christ to the ministry, what rich ground have you for hope of the richest blessings that his generous heart can bestow ! What is that good you hope for as christian students ! Why you hope to be saved from infinite wrath to come, as you are christians, and you hope to be useful and worthy ministers of Christ to advance his glory in the salvation of souls.

Indulge this hope to the utmost every hour of your life. It is not only possible but probable, that you shall attain the two great objects of your wishes ; yes you have good encouragement to intreat the LORD JESUS, to give you an habitual certainty of your salvation, and a lively confidence, that your preparatory studies shall not be in vain with respect to the sacred office of a Christian preacher.

Your salvation is not a thing doubtful in itself if you are true believers. No, sirs, your security is greater than your interest : Your interest is that of a soul ; your security is the blood of the Redeemer, and the oath of God.

Christ

Christ gives you leave to love him, he invites you to love him, he desires you to love him, he is pleased when you love him, he delights to see you diligent at your studies out of pure love to your Redeemer. This leads us

3. TO GRATITUDE.

All our religion is scarcely any thing but gratitude, says that incomparable and elegant divine Dr. Witsius, de Œconomia, lib. iii. cap. xiii.* Gratitude includes a deep sense of benefits from Christ, a lively benevolence to him, sweet complacency in him, and ardent desire to make the very best returns to him.

Ingratitude is the absence of all these excellent qualities. 'Tis a compound of stupidity and nonsense; 'tis a want of every thing that is amiable and generous; and must be infinitely despised and abhorred by our blessed Redeemer: Fly from it as from hell, and hate it as the pit of damnation.

O my young brethren, consider what the Lord Jesus has done for you in creation and providence ever since you were born! Your birth-place, your parents, your preservation, your religious advantages, your supplies! What has he done for you in redemption and grace! Has he not bought your souls with his blood! Did he not find you under an eternal obligation to the law in its utmost extent, and you not able to obey one line or letter of it? Did he not find you pressed down with an immense load of debt, and you not able to pay one mite! Did he not find you in the prison of justice, and the fetters of your lusts, doomed to die under the curse! The sword of

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justice

* Omnis nostra pietas vix aliud quam gratitudo est.

justice at your necks when he interposed his own? A dreadful cup brimful of wrath in your hands, and he took it from you, and drank off the very dregs into the depth of his precious soul!

In what condition did Christ find you when he called you by invincible grace? Were you not by nature in darkness, and now are ye light in the LORD! Dead, and now alive! Lost, and now are found! In slavery, now at liberty! Poor and now made rich! Base and now made honourable! Never forget your state of nature; and often compare it with your present state of grace, and your future state of glory.

4. TO AMBITION.

Ambition is a mixed passion, composed of lively admiration and ardent desire.

'Tis a vivid wonder at an object considered as exceeding great, new and good, with a violent desire to have a union of soul with that object.

The approbation of Christ, the eternal GOD, is the proper object of an holy and generous ambition, and this object I wish to throw open, and propose to your souls, as a most mighty motive to be sincere christians, wise students, and most excellent preachers of the gospel.

Religion arises at first under the agency of the holy spirit, from a vast admiration of Christ, and a vehement desire to have an interest in him.

Our call to the ministry arises in the same manner: We admire the character of a good preacher, we esteem the

* See Hubbard's animated and sublime sermons on Love to Christ, at Coward's lecture. 1729.

the office, we desire the work of glorifying Christ in the salvation of precious souls.

These are the first springs which excite a pious sensible man to think of the office; and after he is placed in this honourable station, these glorious motives must keep him awake and zealous to his death.

A pure and generous ambition is needful to ferment our best passions, and excite us to generous attempts to please Christ, and gain the approbation of his people.

And my dear friends, what objects are here to raise the most holy ambition to the noblest tone and exertion? Say frequently to yourselves, What! has God my Saviour distinguished me above millions, not only in calling me as a christian by his grace; but appointing me to be a preacher of his gospel, to beseech sinners in Christ's stead to be reconciled to God! Is this my great business for life! What, to display the power and grace of Christ to save to the uttermost! To address precious souls in his name! To propose the brightest truths to the minds of men, to open the richest goodness to allure their wills to chuse Christ, to paint his beauty and fulness to gain over and fix their best affections, to shew his all-sufficiency to supply all possible wants, and thus raise a poor distressed sinner's hope! To display the boundless grandeur of Christ to excite our utmost veneration! And paint his perfect beauty and loveliness to attract the most unbounded esteem and delight! To revive withering churches; to refresh drooping christians; to oppose the power of sin; to weaken the empire of the god of this world; to advance the power of godliness; to spread generous religion amongst Protestant dissenters; To animate slothful preachers; to condemn and shame bad ministers of religion; to emulate

emulate the best of our brethren of the established church of England; and to imitate the worthiest fathers amongst ourselves! O! fir, do not your hearts rebound at the thought! And do you not think it a greater honour to be a wise preacher, than to be an angel in heaven? Yea, you are angels by office; be angels in your temper, passions, and activity for GOD.

Are you angels! Make good your name and character! What a shame is it to be a foolish or a wicked angel! An ignorant angel! An unholy angel! A lazy angel! An angel that is disgusted at the glory of Christ! An angel that hates to gaze on his beauty! An angel that degrades Jesus Christ! An angel that hates to adore Christ! An angel that despises the sufferings of Christ! An angel that denies his perfect satisfaction! An angel that scorns his righteousness! An angel that hates his godhead! An angel that robs him of his eternal divinity! An angel that is resolved to thrust him from his throne, and degrade him down to a meer man! What sort of an angel is that! Is he a celestial, or an infernal angel!

5. TO JUSTICE, INTEREST, COMPASSION, PLEASURE, and HONOUR.

JUSTICE is an ardent regard to the rights of Christ, with a deliberate will and purpose to preserve those rights inviolate to eternity. Christ has a right to our hearts, our lives, our abilities; and it is the greatest and worst injustice to defraud him of his rights, and employ our powers for our own honour, or expend our talents for our own use.

INTEREST

INTEREST is the deep concern and profit of man. Interest governs all the world: O! first, let it govern you to the utmost in your present studies, and in your future labours: mind your interest: Never forget your deepest, dearest interest. Let interest gain all your attention and influence your whole heart. Ever remember that your very highest interest is to glorify Christ to the utmost of your genius and power. 'Tis your noblest interest to live upon Christ, as your principle, to live like him as your pattern, and to live to him as your end, through an eternal duration.

COMPASSION for SOULS.

Millions of souls, precious and immortal souls all around you, are in a perishing condition! Souls are in a state of sin, misery, ignorance, atheism, pride, enmity, unbelief, apostacy from God, sensuality and lust; blind, dark, dead, full of the plague, and mad against God, every moment liable to drop into eternal fire! Have you no compassion for souls! Hath not God felt compassion for your souls! Have not his bowels melted over you, when he saw you on the brink of damnation, and foresaw the consequences, the eternal consequences of your going on in sin; when your giddy thoughtless soul foresaw them not?—O! have pity on souls, because God has eternal pity and compassion for you!

PLEASURE.

Pleasure is a state of ease in all the powers and passions and thoughts of the soul.

Pleasure is a consciousness of something agreeable to
OUR

our faculties and taste; 'tis a delightful sensation of beauty and good.

And what objects have you to yield you ten thousand pleasures whilst you are students, and when you commence preachers of the gospel! A good minister's path is strewn with roses of pleasure, quite down to his death-bed, and up to heaven! You have the pleasures of pure sensation, science and taste: You have the pleasures of contemplation and devotion, the pleasures of honour and distinction in the church of God, the pleasures of doing good every moment, the pleasures of receiving good every instant of your lives.

"I live in pleasure while I live to thee."

O! the pleasures of studying the scriptures, of displaying their true sense! The pleasures of prayer: And the pleasures of saving souls to eternity!

HONOUR is a generous scorn of doing wrong, and a determination of the will, to do every thing worthy of our master, and of our office and character in life.

Our close union of soul with Christ, should produce and cherish an high sense of honour, and excite us to the exercise of every excellent quality of the heart; we should implore the daily influences of the holy spirit, to keep up a generous dignity in our souls; this will teach us to avoid every thing mean and sordid in our life and conduct before mankind: O! sir, the deepest humility and the nicest sense of honour may live and flourish in the same heart!

5. TO GLORY and SHAME.

GLORY is a mixed passion, composed of vehement self-love and unbounded joy in an immense good. It arises from an assured interest in that good, and a self-approbation on account of that interest, which we know to be indefeasible and eternal; that is, that our security of enjoying this good, is greater than our interest, because our interest is that of a soul, our security is that of an infinite GOD.

SHAME is a mixed passion composed of self-love, sorrow at a great loss, and self-contempt, on account of that loss of a vast good by our own folly.

Violent self-love aggravates the sorrow, and increases the contempt of ourselves, because we are the blameable authors of our loss; and whatever good is lost by our own fault, it must give us the utmost twinges of self-contempt and disapprobation.

Now, first, which do you chuse for your portion in future life, and to all eternity: Glory in Christ as your supreme good; or shame and self-contempt at the loss of that good? Do you chuse the shame of being a lazy ignorant sluggard while at this seminary, and then to come out into our churches to be despised, slighted, neglected and forsaken by every wise christian in England, and the object of contempt to every excellent minister of the gospel, who shall have the pain to be plagued with your company, and will rejoice to see you turn your back to depart out of their house, and ease them of your worthless conversation? Or do you chuse the glory of being a wise student, a lively preacher of Christ all the days of your life; and at last of receiving from the lips of your gracious Master, that joyful sentence, Well done good and faithful servant! Enter thou into the joy of thy Lord!

THE END.

NOTES OMITTED.

Note omitted in page 17.

See the nature and evil of spiritual pride, and the happy effects of christian humility, displayed in a most striking and edifying manner, in a little treatise, written by the judicious and holy Mr. Edwards of New England, entitled, "Some Thoughts concerning the present Revival of Religion in New England, &c.—Boston printed—Edinburgh re-printed for Lennixden and Robertson: In which are many uncommon and important Remarks on a great variety of other subjects, rendering it particularly worthy the diligent perusal of all persons concerned in propagating true religion.

Note that was omitted in page 23, under the head of Scepticism.

It is a matter of great importance in the conduct of our studies, to consider what are the proper objects and extent of the human understanding.

God has hid the essences of all things from us, and the manner of their existence; or perhaps to speak more properly, he has not given us faculties to discern the internal constitution of any one object in the world, on purpose that we might pursue the highest end of our being, that is religion and morality, or in other words devotion and social virtue, which constitute our happiness, as they fit us for the fruition of God. Let us then fix this in our minds as an AXIOM, or self-evident truth, "The modus of any one thing in natural or experimental philosophy, or in natural or revealed religion, is not the object of the human understanding: And if this grand AXIOM is well fixed in our minds, it will prevent ten thousand vain metaphysical speculations and barren enquiries into the essences and modes of incomprehensible objects: will save us a great deal of precious time for the most glorious pursuits,

NOTES OMITTED.

and make us more useful in life and happy in death, as well as prevent that bitter repentance which dying Grotius expressed,

Proh ! Vitam perdidisti operose nihil agendo !

Note that should have been placed under the head of a bad and good sermon.

Read an essay on the COMPOSITION of a SERMON, by the celebrated Claude, translated from the French by the Rev. Mr. Robinson of Cambridge. The translator has illustrated the whole by a vast variety of notes, containing remarks, censures and praises of preachers; and in a word such a rich abundance of matter as must instruct and entertain, not only students and preachers, but all persons who have any taste for religion and literature.

The CHRISTIAN MINISTER in three parts, by Dr. Gibbons, to which he has subjoined the principal works of our best divines, is a work very instructive and useful to all pious students and young preachers.

14 JY 60

POSTSCRIPT.

AS this sermon may probably fall into the hands of many who have not seen the printed Annual Account of THE BRISTOL EDUCATION SOCIETY, I shall take this opportunity of informing them of the general design and present state of that most useful institution.

It was set on foot in the year 1770, in aid of the ACADEMY which had been long before established at Bristol, on a smaller scale, under the patronage of the trustees of Mr. Edward Terrill, a member and Deacon of the Baptist church in *Broadmead*, and an ornament to the Christian profession and character. The professed Design of the society is in the first place, to support and patronize in a course of useful preparatory studies, such pious young men as may be recommended by the churches to which they respectively belong, as having promising gifts for the work of the ministry: And then, when the income of the society shall be adequate to it, to encourage evangelical and popular ministers as missionaries and itinerant preachers, in those places where there may be an opening for the gospel, but not an ability to support the necessary expence attending it,

The

P O S T S C R I P T.

The original subscription to this institution, amounted to about FIVE HUNDRED POUNDS towards a CAPITAL, and ONE HUNDRED POUNDS annual subscription. Since which time, by various benefactions and some legacies, both the capital and annual subscription have been nearly doubled. Besides which, by a liberal subscription of more than FOUR HUNDRED POUNDS, obtain'd in the year 1774, the society were enabled to form a truly respectable LIBRARY, and to purchase a PHILOSOPHICAL APPARATUS, for the use both of their tutors and students.—And it is with particular satisfaction I am able to add, that the Rev. Dr. GIFFORD, anxious for the honour and increasing utility of so important and promising an institution, hath enabled the society to erect over their library room a new MUSEUM, 30 feet by 14. and 18 feet high; which, with a truly noble and public spirited munificence, he proposes to enrich with his own valuable library, the portraits of many of the ancient puritans, busts, medals, and other articles, both ornamental and useful.

14 JY 60

Those who may be disposed to encourage this institution, the managers of which earnestly desire to render it as extensively useful as possible, are referred to the printed annual account, and to

JOHN BULL, Esq; Treasurer, }
Rev. C. EVANS, Secretary, } Bristol.

Rev. J. REYNOLDS, *Artillery-Court, London.*

Or to the Author of the foregoing Sermon in
NORTHAMPTON.

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STUDY

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The following is a list of the names of the persons who have been appointed to the various offices of the County of Cook, Illinois, for the year 1891:

111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-110

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